

ANT A HEATHEN BOX."

months ago a Sabbath School was in one of the most unpromising sec-

There was not a pious person in ourhood. The school commenced

scholars, and now numbers about

the superintendent and his eleven

long in another part of the city. A

as since, as the superintendent was

a school, a girl of six years come

and said to him—"Mr. — I

heathen box!" The superintendent

I looked at her, wondering what she

"I want a heathen box!" said

school, so that the children can car-

every Sabbath to put in to

send to the heathen; here is one

meant contribution box, and be

affected, for he never thought of

not, considering the great power

degradation of the families from

scholars principally came. After a

lection, he told her that a heathen

girl and two other children, with

talked on the subject, as they

took their cents which were laid

out into the box when it was made,

of the school, the superintendent

scholars of the little girl's request,

that he should get a heathen boy

could bring a cent and put it in

for the heathen. The interest

in the countenances of these chil-

dren that the plan was one in which

age with the most hearty plea-

Sabbath came: the heathen box

, and the children brought forward

offerings. O, who can describe the

astonishment and joy, ex-

the superintendent and teachers

, when, remembering all the cir-

cumstances, they found the

first contribution to be forty-one

considering the circumstances, it is

the liberality of this contribution

been surpassed in the history of

violence. The Sabbath after this

contribution, (if we mistake not)

the superintendent an image of the

which we have recently received

missionary brother in Bombay.

to his school and exhibited it to

During this exhibition, a little

impatience appear to have been ex-

of those who worship such sense-

, with all the simplicity of a child,

overflows of his heart, "I

put in two cents now." Remarks

necessary.—Sabbath School Vis.

journey.—Michaud, in his descrip-

gyptian funeral procession, which

way to the cemetery of Rosetta,

procession we saw pass, stopped

houses, and sometimes receded

I was told that the dead stopped

the door of their friends, to bid them

adieu, and before those of their en-

a reconciliation before they part.

## THE SULKY GIRL.

Raikes visited the parents and schools, at their own houses.—A poor woman one day, and found my girl crying and fretting. Her mind that correction was of no service to the girl, and concurred that, as the first step towards the must kneel down and ask her son. The girl continued sulky, says he, if you have no regard have much regard for you. You and lost if you do not begin to be and if you will not humble yourself, and make a begin-

With that he kneeled down on the child's mother, and put her with all the solemnity of a reader, "Pray forgive," &c. No stubborn girl see him on his account, than her pride was over- and tenderness followed. She and immediately falling on her knees, and entreated forgiveness. After occasioned her mother any Jour.

## NOT OF SCHOOLS.

now in the valley of the Mississippi, one million of children destitute of instruction. From public documents we have been ascertaining correctness is not pretended. There are about 160,000 children means of education. In Kentucky children, and only 30,000 report in school in 1830, leaving 100,000 of instruction. A report of the Missouri, makes the number of school in that state, 66,000.—60,000 teachers, say the committee, give that State a system of complete.

Ohio has upward of 100,000 of instruction. Indiana is contain 80,000 children of suitable school, who have no means of upwards of 18,000 adults that read nor write. Illinois has per-

Added to this mass of mind in population wholly uneducated, the bearings which these facts success of the gospel, and the nevolent effort in behalf of the

# CHRISTIAN SECRETARY.

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"What thou seest, write—and send unto the—churches."

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HARTFORD, SATURDAY MORNING, AUGUST 1, 1835.

[WHOLE NO. 705.]

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MISSIONARY INTELLIGENCE.

From the Amer. Baptist Magazine.

BURMAH.

AVA.

Extracts from the Journal of Mr. Kincaid.

In a letter accompanying the journal, dated Sept. 17, 1834, Mr. K. writes, "the number of inquirers is not great, but still we hope for good things, even in Ava. The school continues in the same state as when I last wrote. I have entirely recovered from my long illness, and Mrs. K. is blessed with excellent health."

June 22, 1834.—Lord's day morning.—Preached on the coming down of the Holy Spirit on the day of Pentecost, and the subsequent operations of the Spirit in changing the heart. At 4 in the afternoon, I read and explained the words of our Saviour, "This is my body, and this is my blood," &c. Seventeen in number commemorated the sufferings of our Lord Jesus, three of them for the first time.

The wife of Moung Kai came forward and requested baptism. This female violently opposed her husband till within three months past. Once, her opposition or enmity of heart was so great and resolute, that for a month she did not speak to her husband. The enmity of her heart is now destroyed. From morning till night she will listen to the words of God, and converse about the things of the kingdom. I appointed next Sabbath for further examination. Just at evening, had much conversation with several strangers. They appeared to feel that their old foundation was not secure. It is a blessed privilege to preach Jesus Christ in regions where his name is unknown. But I think it is still greater privilege to point the poor heathen to the Lamb of God. The number of promising enquirers is small, but we bless God that his mercy is not entirely withdrawn.

Aug. 14.—For about 60 days I have been able to do hardly any thing. About the 20th of July, I began to think it doubtful whether I could rise from this bed of sickness; but thro' the mercy of God, my complaint took a favorable turn soon after, and I have been improving ever since. I feel desirous to labor more faithfully for the cause of Christ. While confined to my couch, a window which opened immediately before me, gave a view of the whole range of pagodas and temples on Sagan hills, and these monuments of the reign of sin continually haunted my imagination. I thought of the ages that are past, the millions and millions of people that have sat in darkness and have seen no light. I thought of the present state of this great empire, and of the multitudes around me. How superstitious! How degraded! How entirely destitute of any qualification necessary to enter heaven! The harvest is great, but O, how few the laborers! On every side of me I see labor of the most pressing importance demanded, and yet I have neither courage nor strength to undertake much. This passage encourages me,—"Who hath despised the day of small things?"

15. Bro. Cutter is making preparations to leave Ava, at least for a season, on account of sister Cutter's poor health. Her constitution, with all the all the solemnity of a reader, "Pray forgive," &c. No stubborn girl see him on his account, than her pride was over- and tenderness followed. She and immediately falling on her knees, and entreated forgiveness. After occasioned her mother any Jour.

16. Two government men, with their attendants, called, and spent about three hours. One of them professes to be a firm believer in the Gospel of Christ. He has no idea of ever espousing the cause openly, "for," says he, "I should lose my head as soon as it was known." "Very well," I said, "Had you not rather be on the side of God and of truth, and suffer death, than to have the favors of the world, and go to hell?" He replied, "in secret I can serve God, while openly I can appear indifferent; for the Scriptures teach that it is a new and holy disposition, which God requires; and if I have that disposition, I shall go to heaven when I die." I said, "Surely you will; but if you have a spiritual mind, you cannot refrain from avowing your attachment to Jesus Christ, and you will think it no small favor that you are counted worthy of suffering for the name of Christ."

17. About 7 o'clock this morning, we accompanied Mr. and Mrs. Cutter to the boat.—They have been here seven months and 17 days. We regret being left alone again, so far from all civilized society.

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How hard it is to convince men that it is for their interest to be altogether on the side of God,—to be not almost but altogether Chris-

Visit to a Chinese Temple.

22. Left Ava early this morning in a boat; visited one large village on the way, and reached Umerapoora about 11 o'clock. Besides some other places, went to a Chinese temple, the most celebrated one this people have in the

Burman Empire. The entrance is by a massive gate, on which are sketched figures of the most grotesque kind. The wide pathway leading to the inner recesses of the temple, is beautifully paved with smooth grey stones; and on each side, for a considerable distance, are small rooms, said to be the resort of the vilest characters. Great numbers of Chinese were walking about; others were seated at tables, eating and drinking; others were smoking opium, and a large number appeared to be intoxicated, some with opium, and others with *sam sam*, a distillation peculiar to the Chinese. Those who are confirmed opium smokers, exhibit the most haggard, deadly countenances imaginable.

There was a company of musicians situated near the entrance of the inner apartments of the temple. They had a variety of instruments, and exhibited great dexterity in their various movements and attitudes; but I could discover nothing in their music but a variety of deafening sounds, all harsh and discordant. Indeed, they seem to have no idea of harmony and melody. I soon found myself in a large room, surrounded by a number of idols, and many Chinese making their prostrations. The burning tapers which were placed on tables before the idols, shed a feeble light on the surrounding objects. I felt that this was the abode of demons. A hundred voices in the uncouth language of China—the deafening sound of more uncouth music without, and the darkness of the place, together with the revolving objects on every side of me, sickened my heart. One idol in this gloomy apartment is executed exceedingly well. The sculpture and the polishing is superior to any thing of the kind I have before seen in India. It is the figure of a female, as large as life, formed of the purest white marble, and the drapery exhibits a delicacy of taste which I did not suppose existed in Burmah.

Leaving this apartment, I went into another, more spacious, and equally dark. Here are three large images, two of which represent demons. Before these, great numbers were prostrating themselves in the most humble manner. I began to discuss the subject of religion, and tell them of an eternal God; but before I had proceeded far, some became noisy, and showed so much of a riotous spirit that I withdrew.

How singular, that the Chinese, who are so far ahead of all other heathen nations in civilization, are equally degraded and superstitious. The Hottentots of Africa cannot be more degraded in their morals, or debased in their feelings. 25. Two persons, to-day, appeared very well in conversation. They have been inquirers for months, and I have some faint hope that they are not far from the kingdom of heaven; yet it is with trembling I hope, so many seem to go well for some time, and then fall back, or else remain on neutral ground, so far as outward appearance is concerned. O that a heavenly unction might attend the feeble efforts made in Ava. On ten thousand altars the people offer incense to demons; but God, the Lord of the whole earth, has sent forth his word, and has given a promise that this word shall not return void. Blessed be God, we do not labor in vain; we shall reap if we faint not.

Application for Baptism.

28. Two of our inquirers, Mah Shan, and Mah Pwan, have asked for baptism. The former is about 40, the latter about 60 years old. They appear very well, and I do hope they know the grace of our Lord Jesus Christ. The eldest says she has been all her life adoring the three objects of worship, the idols, the law, and the priests, and has lived in hope of annihilation, till some months ago she heard Ko Gwa, (the fine old man who was baptized in May) preach about Jesus Christ the Saviour of sinners. These words penetrated her heart, and she could hardly think of any thing else night or day. Long since she left off heathen worship, and now finds much comfort in listening to the Gospel. This is the language of a poor old heathen woman. We hope she is taught of God, and that one day she will shine as a star in the kingdom of heaven.

Mah Shan has been an inquirer but a little time, but she appears sincerely attached to the Gospel.

29. We had a singular visitor to day—a little girl 10 years old, completely covered with hair about five inches long, very soft and light colored. Her father is a hairy man. He is a Shan, and was brought to Umerapoora by the old king. I was struck with the features of this child. Was not the hair parted in front, that she might see, you would not know by the shape of her head which was the front or back part. Her nose, ears, cheeks, and even her arms were covered with long silky hair. She answered a variety of questions with as much propriety as most children of her age, and was very mannerly in her language.

31. Had an assembly of 34, including nine school children. I preached to them in the morning from the first chapter of St. Paul's epistle to the Hebrews. After the services were closed, we had considerable conversation with the two females who had offered themselves for baptism; we rejoice to see them giving glory to Christ as the Saviour of their souls.

Sept. 2. Had much conversation with a very intelligent Brahmin—he is 34 years old, is one of the king's astronomers, and has read our books for some months past. As he was going

away, he said, "This law is very humbling, and I must confess it bears the marks of having a

foreign origin.

3. Visited two villages in the morning. Had no success in one, but in the other got about 20 to listen for some time. Returned home exhausted, and a good deal discouraged. The blindness and superstition of the heathen present such an obstacle to the spread of the gospel, that were it not for former examples, I should lose all hope. Between 40 and 50 priests called at the house towards evening and begged for books.

4. Several apparently honest inquirers at the house. One man said he felt certain that this was the true religion.

5. Two of our disciples, Moung Kai and Moung Shway Nee are very sick with fever. Fever prevails through the whole city, and hardly an hour in the 24, but funeral processions are passing. The whole country has lately been inundated, from the immense rains that have fallen in the Shan countries to the east, and upper provinces of Burmah to the north. The waters are now drying up, and to this cause I attribute the prevalence of fever.

7. Lord's day morning has brought together all the native Christians. What a blessed institution is the Sabbath day! The church lay aside their worldly avocations, and assemble around the altar of God. With one heart and one voice we cry to the Lord of Hosts, and we often feel that he who walks in the

Now as to Montreal. Its population is from 27 to 30 thousand—15,000 of whom are of French extraction, all Roman Catholics; there are very few exceptions. We have a French Protestant Missionary from Switzerland among them—he meets with much opposition, but there have been a few conversions, I think three. May the Lord Jesus be with his spirit, for he needs much the Divine presence to support him under his discouragements. It is thought there are about 3000 Irish Catholics besides—making our Catholic population about 18,000; or taking the top of the census, say 20,000. There are then about 10,000 protestants. To meet the spiritual wants of this part of our population, are the following means; 3 Episcopal ministers—3 Church of Scotland ministers—1 American Presbyterian minister—1 of the United Associate Synod of Scotland—3 Congregational ministers—and 1 Baptist. There is also a free church, Congregational order—2 Methodist. They have two chapels. At the time I came here (that was in 1830) there was no Baptist church—no Congregational—no United Associate—no Free church;—so you see we have considerably increased. I hope vital religion is greatly on the increase in Montreal. We had some happy visitations of the Spirit during last winter, through which there has been a happy gathering of souls to our Shiloh. I have baptized about thirty since the month of March, one little girl 9 years of age, and two boys and two girls 12 or 13 years of age. They gave very satisfactory proof of conversion to God. Two Catholics have also been baptized. So much for Montreal.

Quebec contains about 27,000, the greater portion Catholics. About its spiritual state I do not write from personal knowledge; but from all that I can learn, religion does not prosper very much there. There is neither Baptist nor Congregational church there. It presents an interesting field of labor; could a Baptist Minister be sustained there for a season, he might be the means of accomplishing much good. He would need to be a man of deep piety, prudent conduct, and a moderate share of talent.

I must draw to a close. In some subsequent communication I may afford you further information should you desire it.

Yours in our common Lord,  
JOHN GILMORE.

The following account of a Missionary tour in Ireland, is from the (Toronto, U. C.) Christian Guardian. This good old soldier who performed the service is presented as a genuine sample of true gospel missionaries, both in spirit and practice. Oh that the whole ministerial host amongst Protestants, and their missionaries especially, were of the same stamp. Thanks to the Lord! many are so—may all be like him.

#### MISSIONS IN IRELAND. *Extract of a Letter from the Rev. Gideon Ousley, dated Dublin, October 31st, 1834.*

Having, after being absent since last July, just ninety-four days, returned home on the 25th instant, and rested a few days, I now sit down to send the Committee an account of my labors during this last excursion. But before I do so, I must beg to mention briefly, in connexion with it, the course taken before it, on which I was one hundred and six days employed before my return. This was from October, 1833, to February, 1834. In that time I labored in the counties of Westmeath and Longford some weeks; Roscommon, Galway, and Mayo, some weeks; and in Sligo and Queen's County. In all this time I took scarce a single day's rest, preaching out and in doors at the rate of from fourteen to eighteen times a week, generally; and I hope to the profit of many, through grace: so in that time I preached about two hundred and fifty times. You may judge, then, what multitudes heard the word.—Nor was I a whit the worse for all this labor, but came home safe, happy, and well, thank God; only that a painful malady in my right leg, which increased after my return, detained me at home more than three months. However, I was not altogether idle. A champion of Popery, the noted Priest Maguire, came to town to preach a course of Lent sermons against Protestantism. Having obtained information of his subjects, I combated them in the public prints, and challenged him, his Bishop, (Dr. Murray, of Dublin,) or any one else, to reply. He was much vexed and scolded before his hearers, as I was told, but durst not give me any thing written, any thing tangible. Probably it was in the order of Providence, that I was then detained at home; for our God doeth all things well. When my leg was healed, in May, I set out again through the county of Tipperary, Queen's County, King's County, and Kildare, for upwards of a month. Great numbers flock to hear the word both in the houses, and also in the streets, of whom many were Romanists. I preached from eighteen to twenty times a week.

I must not here omit making mention of a letter I received from Upper Canada, from one of the Preachers, John Flanagan, who had been a rigid Romanist, and had heard me in Ireland once, and only once, which he never forgot.—This shows the mercy of God, and the good of street-preaching.

In this my last tour I bent my course chiefly westward. I visited Blessington, Dunlavin, Dard, Ballytome, Athy, Abbeyleix, Durrow, Radowney, Donoughmore, Templemore, Roscrea, Shrule, Cloaghjordan, Birr, Burriskane, Nenagh, and Killaloe, in the counties of Wicklow, Kildare, Queen's County, King's County, and Tipperary, preaching in every street, and in their houses or chapels, generally. Thence I proceeded to Adare, Pallas, Tarbert, Ballingraan, Racale, Courtmatrix, Killaloe, Graig, Adair, and Limerick; all, save Tarbert, in the county of Limerick. In eight days, through divine aid, I preached here thirty-five times, out of doors and in, and travelled at least one hundred English miles; nor was I any thing the worse, thank God, nor even weary.—Some souls were converted. To God be the sole glory, who enabled me at the age of near

ly seventy-three to go through such labors, and that without any inconvenience! The congregations flocked in great numbers, almost everywhere, to hear the word of the Lord.

Thence I went, September 15th, into the county of Tipperary, and labored two days in Killaloe and its vicinity; and the 17th proceeded onward to Mount Shannon, county of Galway, where I spent some days in preaching, getting subscribers to fit up the unroofed walls of a chapel, &c.; and then visited Tulla, in the county of Clare. The Priest here was mightily incensed, because, when I had passed a short time before, I preached in the streets.—He, with a great mob, came outside the windows where I was preaching in the house of a friend, and raised a tremendous uproar. The police, who were hearing, ran out at length to put a stop to it. A child fell, but was nothing hurt; and the Priest vociferated, "Go home now; the police have committed themselves;" and he made a pretext of this to memorialize the Lord Lieutenant to institute an investigation, which was quickly granted. But when the Magistrates who were deputed to examine came, he (the Priest) could produce no fact against the police, and requested a postponement to another time. On the morrow, when, after preaching, I was setting out for Ennis, the mob assembled again in great numbers, (it being the Sabbath, they were flocking to mass) and set up an uproarious yelling. However, the police were present; and therefore I sustained no injury, thank God.

From Ennis, after preaching there, in doors and out, some days, and visiting Kilrush, Killaloe, and other parts of that country, and preaching to crowded congregations I set off for Galway; where, having several matters to attend to, I stopped more than a fortnight, and preached every night, save one or two, to crowded congregations, many of whom were Romanists, who heard with uncommon attention, and came early, however dark and wet the night. I put some articles in the Advertiser here, a favorable print, in defence of the Gospel, and subversive of false dogmas; and sent the Priests and their Bishops some printed pieces I had by me. The entrance to our preaching place, a large and commodious room, being very bad, I got a new entrance opened, which serves it well, and that at little expense. Having justified all matters there, as far as I could, I turned homewards. I preached in Loughrea, Ballinasloe, and Athlone, two days to large congregations; and also in the street on the Sabbath, in English and Irish, to many. From thence I proceeded to Moate, Clara, Tullamore, Portarlington, and Kilmeogue Glebe, preaching morning and night every where. In this last the friendly Rector had but one Protestant, when he came not long since to the parish; and now he has upwards of four hundred and fifty. He got land from a gentleman, a large tract, at a reasonable rent, and has colonized it with Protestants, who flew to him from every quarter.—Perhaps about a score of them had been Romanists; and his title is now paid him punctually by even the Romanists of his parish.—Thence, after night and morning preaching, I reached home on last Saturday, the 25th; and hope soon to start again.

#### REVIVAL IN ATHENS, GA.

The Rev. Nathan Hoyt, in a letter to the editor of the Charleston Observer, dated Athens, Ga. July 10th, gives an interesting account of the recent revival of religion in that place.—From the extract which we copy below, it will be seen that some of the students of the college are among the subjects of the revival, and that of the whole number of students, nearly one half are now professors of religion. These revivals at the south, at the present moment, will awaken special and fervent gratitude to God in the bosoms of all Christians who love their country, and who feel that piety, vital piety, diffused through every part of the nation, is the only bond of union which cannot easily be broken.—*N. Y. Obs.*

On the evening of the 28th of May, we commenced divine service in my church. We generally had two prayer meetings in our church during the day, and preaching at night, for 25 days in succession, with the exception of the first three days, when we had preaching three times a day. We have had a crowded house, and solemn, attentive assemblies. I do not recollect that I have ever seen more respectful, solemn attention to the preached word, in any revival which I have ever witnessed. Convictions have usually been deep and pungent, but there has been very little of mere animal feeling. Hopes have usually been expressed with great confidence and trembling. With very few exceptions, the subjects of the revival are young people. Our college, our female academy, and a large portion of our first families, have been blessed. I believe between 20 and 25 of the young gentlemen in college, are hopeful subjects of the revival; and among these are several of the most talented in the Senior class. The whole number of students in college is about 115; and about half of this number are now professors of religion, or at least, are such as indulge a hope of conversion; for a few of the subjects of the late revival have not, as yet, connected themselves with any church. Of those who have made a public profession, some have joined the Baptist, some the Methodist, and others the Presbyterian church. During the progress of our meeting, bro. J. S. Wilson, from Lawrenceville, made us a short visit, and preached and prayed with us. Having caught the sacred fire, he returned to his people and commenced a protracted meeting in his church, which I have just learned is still going on with the prospect of the happiest results.

About the 20th of June, our ministering brethren from a distance, all having been compelled to return to their docks, the Baptist brethren in this place opened their churches and commenced a meeting, which was not closed till about the 28th. While the meetings were going on in our church, several heads of interesting families, members of the Methodist and

Baptist churches, had become deeply interested in the good work, for God had blessed them by converting some of their children. The Baptist clergymen who reside here, were aided during their meeting by the labors of the Rev. Mr. Stokes, from Washington, and of the Rev. Mr. Posey, from North Carolina. About 21 white persons have joined the Baptist church, and 7 or 8 the Methodist; besides several persons of color (the precise number I do not know,) who have been admitted to each of these churches.

My session have examined 38 young persons with a view to their joining our church. But as several of them are very young, we have thought it expedient not to be too hasty in admitting them to the communion of the church. Consequently, we have received, as yet, but 27. Ten of these are males, (most of them members of College) and 17 are females. The case of one of these young ladies is so interesting, that it must not be omitted. She is a mute—she can neither hear nor speak. She is a member of one of the first and most respectable families in the place; possesses a very fine mind, an amiable disposition, and has received an excellent education at the Asylum in Hartford, Ct. Her convictions were pungent, her change was clear—and at present, no subject of the revival has, apparently, a brighter or a more solid hope than she. A more happy convert is not to be found in the place. The religion of Jesus—the salvation of her soul, is the all-absorbing theme with her. In a word, the case of Miss T. is one of the most interesting that I have ever witnessed in my life.

The number of hopeful converts is probably not far from 70. There is still deep seriousness upon the minds of several persons, which, we hope, may result in their conversion to God. That God may revive his work anew, and carry it on more gloriously and extensively than ever, I trust is the prayer of many in this place.

From the N. H. Bap. Register.

**SANBORNTON.**—We understand that this church is enjoying a prosperous state. Their meeting house is becoming too strait for them. Bro. Hooper baptized several Sabbath before last. May they in all their prosperity be humble, and ever remember that the goodness of God to them demands their activity and zeal in every good word and work.

**NASHUA.**—Bro. Pratt baptized eight Sabbath before last. A pleasant religious season has been enjoyed in this place for some time past.—ib.

**EAST WEAVER.**—Several have indulged hopes in this place, within a few weeks. The protracted meeting was blessed. Bro. Caswell baptized, recently.—ib.

We learn by a letter from Portsmouth, N. H. that Rev. Luther Crawford has resigned the pastoral charge of the Baptist church in that place. Mr. C. is to be associate Secretary with Dr. Going, of the Baptist Home Mission Society, and is to reside in New York. —*Zion's Adv.*

#### FOURTH ANNUAL REPORT OF THE CONNECTICUT PEACE SOCIETY.

The operations of Peace Societies are unseen and silent. They are not, however, on this account, the less sure and benignant. The principles and the spirit which they diffuse, unseen in their progress, like the dew in its descent, will surely cover the desolate places which war has made on the earth, with verdure, and spread over all lands the aspects of bloom and beauty.

This Society has contributed, the past year, to the diffusion of such principles, and so far as principles alone are competent to do it, to the diffusion of such a spirit, very much more than they have been able to do any former year.—The Directors of the Society regard the past year as an era in its history. Under its patronage, twelve thousand copies of the "American Advocate of Peace" have been published. Copies of the work have been presented to all the members of the United States' Congress, to the Judges of the United States' Courts, and to several officers of the different departments of the United States' Government. That it has been favorably received by these distinguished persons, the Directors are not without testimony. One of the Senators of the United States, has written to the publisher, expressing his opinion, that the Advocate "is an excellent publication, and deserves an extensive patronage;" at the same time requesting to be considered as a subscriber.

The Advocate by arrangements made with the American Peace Society, will, the current year, be published under its auspices, and thus in the character of the organ of a national society, meet with a wider circulation, and accomplish more fully the great national object which its title imports, than it was possible for it to do as the organ of a state society. It will continue to raise its voice, advocating before the American Nation, and through them so far as they shall yield themselves to its influence, before the world, the cause of Peace, as the great cause of civilization and of Christianity, presenting the men of Peace in the words of a noble friend of the cause "as the true defenders of the lives of mankind, cruelly sacrificed for ages, to the passions of their chiefs."

The Society has also published two thousand copies of a Tract entitled "War Unchristian," and two thousand copies of another Tract entitled, "The Nature and Dignity of the Enterprise for Promoting Universal and Permanent Peace;" and one thousand copies of the Rev. Mr. Vanarsdalen's Address before the Society, at their Anniversary, in May, 1834. Thus, they have issued, in all seventeen thousand copies of publications whose object is to aid in spreading Peace throughout our land and throughout the world. The Address of Mr. Vanarsdalen has been published entire in the London "Herald of Peace." It will thus have

a circulation far greater than the Society could give it.

The Directors have appointed Henry Barnard, 2d. Esq. to represent the Society, at the Anniversary of the Society for the Promotion of Permanent and Universal Peace, London; and furnished him with the requisite credentials to the Secretary of that Society. From the indications of interest, in behalf of our cause, as well as of ability to advocate it, already given by this gentleman, we had reason to believe that as our representative at the meeting of the British Society, he would acquit himself with happy effect. Just as we were putting this report to press, we received a letter from Mr. Barnard, assuring us of his most cordial reception. Mr. Barnard remarks, "my impression is that the cause of Peace is, gradually, but surely, working its way into public favor. No war would at this time be popular,—and that is a great point gained. I have no doubt, that the next Report of the Society will show a large increase of auxiliary societies," &c. Accompanying the letter, we have received a London paper, containing a report of an interesting speech made by our representative at the Anniversary meeting, in seconding a resolution offered by the Rev. Dr. Humphrey, President of Amherst College, Mass.

On the whole, the Directors, in reviewing what this Society has been enabled to do the past year, and in casting an eye over the general aspects of the cause of Peace—and then reverting to former years—are deeply impressed with the admonition, "not to despise the day of small things." Though the progress of the cause cannot be seen, from day to day, still it is manifest from the growth which at length begins to be perceived, that it has an inherent principle of vitality. We begin to realize our faith. We anticipate as not very distant the breaking asunder of the cloud which has so long hung over the world, and the arrival of the time when men shall exclaim, as they cast their eyes towards the dawning light, and behold the messenger approach, "How beautiful, upon the mountains, are the feet of him that bringeth good tidings of glad things, that publisheth PEACE," that saith unto Zion, thy God reigneth?"

For the Secretary.

#### THEMES FOR A POET.

No. I.—"EVERY PLANT."

This morning, whilst the dew was on the tender herb, and before the sun had risen with a burning heat, I hastened to the garden and plucked up a thousand little weeds. While thus employed, my meditations were principally on that passage in the evangelical history where Christ says, "Every plant which is not of my Father's right hand planting shall be rooted up." On reflection, I found that there were many evil dispositions, and the seeds and roots of many vices. By constant watchfulness, diligence, and prayer, with divine aid I am enabled to keep them down. But it is in this as it is in other respects,—evil things, like weeds, grow of themselves. Good things, like plants and flowers, need much cultivation.—Evil things are very abundant, and very prolific. Good things are scarce, and yield but little. Evil weeds will stand the heat, cold, wet, dry winds, storms, &c. and grow in spite of all. Good plants need a good soil, a genial season, just such and such nourishment, and just so much attention. So it is with evil and good things. Evil weeds and evil things are hateful and troublesome. Good plants and good things are pleasant and profitable, and yet we suffer the evil to grow unchecked, and neglect to cultivate the good. Evil things are very tenacious of life, but good things if slightly neglected, soon wither and die.

JUSTUS.

No. II.—"SET YOUR AFFECTIONS."

To be "without natural affection," is to be "worse than an infidel," and to "love and serve the creature more than the Creator," is idolatry. "The love of money," says an inspired writer, "is the root of all evil," but the want of it is an evil greatly to be deprecated.—To find out that happy medium between the want of affection and inordinate affection, between the love of money and the want of it, is an attainment most desirable. It is said that the affections are the "wings of the soul," and if so, they may answer some valuable purpose. But let my wings be not those of the Bat, but those of the Bee. May I not cling to the things of earth, and prefer darkness and filth to light and purity; but may I learn to pass lightly over the surface of the earth, and gather honey from every flower, and lay up a treasure in the skies. And while cultivating a proper degree of love for the creature, may I not forget the higher claims of my Creator. The Scriptures bid me to "set my affections on things above, and not on things on the earth." Henceforth may I know what that Scripture means.

JUSTUS.

No. III.—GOLD, IRON, EARTH.

For commercial purposes—for trade and traffic—for brilliancy and splendor of appearance, and for incorruptibility and unwavering endurance, there is nothing like Gold: it is current in all countries—it shines in the storm, as well as in the calm, and will endure the fire as well as the flood. But for arts and for manufactures—for agricultural and mechanical purposes, there is nothing like Iron. What would a gold watch be without the brass wheels? and what use would they be, without the main spring, which is nothing but iron tempered and refined. And as more of iron is wanted than of gold, iron is more abundant. But if the earth were incrusted with a covering of iron, or gold, nothing could vegetate, and as a greater portion of earth, or soil, is needed, than of gold, or iron, more is graciously given us of God. The more I investigate the works of God, the more I see cause to admire his wisdom and power, his goodness and care over the children of men.

JUSTUS.

For the Secretary.  
*"Learn of me, for I am meek and lowly."*

Math. ii. 29.

This appears to be plain, unambiguous language, and we can hardly believe it susceptible of the least misapprehension. This precept was not designed for the benefit of his disciples, or the multitudes that surrounded him, exclusively; but for "all who have ears to hear." It is peculiarly appropriate to the circumstances, and is worthy of the cordial regard and practical application, of every professed follower of Him who uttered it. A host of reasons might be adduced, why professed Christians should heed this exhortation of our Saviour, and avail themselves of the practical benefits of an increasing knowledge of Christ and his salvation. To assign these reasons is not my present object. I have introduced this subject for the sole purpose of making a few plain, simple enquiries.

1st. Are Christians, generally, striving to learn of Christ, and to learn of him because he is "meek and lowly"? There are some, (may I not hope,) in every Christian community, who endeavor to cultivate a teachable spirit, and with whose character and circumstances meekness and humility seem quite consistent. But alas! it is not so with all who are nominally members of the flock of Christ. The eager enquiry of many seems to be, if not literally—"Who shall be the greatest?"—how shall we be great? We might be led to conclude from the conduct of such Christians, that there was laid upon them a *necessity* not merely to "spread the gospel," but to render it respectable and popular—and at all events, to be very careful not to do any thing that shall expose them to the censure of the wise and prudent. Pride and ostentation are altogether incompatible with the caption of this article, and they are the Christian's most potent enemies. Yet often are they suffered to abide where meekness and humility should only dwell. A desire to please the multitude, and an unflattered ambition to secure the breath of popular applause, seems to be the ruling principle in many individuals who would fain be thought most active in the cause of Christ. Is a church to be constituted, or a servant of the meek and lowly Jesus to be publicly set apart to the work of proving his fellow men, and suffering persecution for the sake of Christ? some eminent divines must be called for to lead the exercises and direct the performances. Great preparation must be made, that all things may be done not only decently and in order, but in the most modern, approved and fashionable style. And why is this? Is it because Christ has so taught his disciples? No. It is simply to secure the friendship and co-operation of worldly men.

Is a house of worship to be erected? Comfortable and convenient it should be, if possible. But that is not sufficient. If the means can be had, it must be elegant, splendid, magnificent; so that if any who resort to it do not relish the religious services, they may be delighted with the beauty of the workmanship, or dazzled with its tasteful decorations. And the preacher, too—he must be eloquent and attractive. He must be competent to present his messages in literary dress—to adorn them with the flowers of rhetoric, and embellish them with the flights of fancy. The wandering sheep must be led back by a silken chord—and if the sword of truth is presented in view of the sinner, it must be within a gilded scabbard. Every "exciting" subject must be kept in the background, lest he should be deemed imprudent. Fashionable vices must not be too pointedly rebuked, lest the preacher should be suspected of making personal allusions. In short

## CHRISTIAN SECRETARY.

For the Christian Secretary.  
ANTI-SLAVERY SOCIETY.

### CHRISTIAN SECRETARY.

HARTFORD, AUGUST 1, 1835.

Tuesday evening, July 20th, agreeably to previous notice, a meeting was held by the inhabitants of Deep River, with a design of forming themselves into a Society to promote the abolition of Slavery. The call was responded to by a full house. The meeting was called to order by Capt. Truman G. Snow, and opened by prayer. Several persons remarked explanatory of slavery and its evils. About sixty gentlemen became associated under the following preamble and constitution:

Believing that God hath made of one blood all the nations of men, and endowed all alike with the same inalienable right of life, liberty, and the pursuit of happiness; and that holding men as slaves is therefore contrary alike to Humanity, Justice, and Religion; and that kidnapping, buying and selling human beings, and separating kindred and relations, endeared by the strongest ties of nature, is inhuman, and abhorrent in the sight of both God and man; and believing that the national sins are followed by national judgments; and beholding as we do in our Republic, whose motto is Liberty, more than two millions of our fellow-beings held in abject bondage, and a great part deprived of any adequate religious instruction.—We, the undersigned, do form ourselves into a Society for effecting their emancipation, under the following

#### CONSTITUTION.

Art. I. This Society shall be called the Deep River Anti-Slavery Society.

2. The object of this Society shall be the entire abolition of Slavery in the United States, and the Society will aim to effect this object by the use of all lawful means suited to their ends and sanctioned by the gospel.

3. This Society shall aim to elevate the character and condition of the people of color, by removing public prejudice, and in encouraging their intellectual, moral, and religious improvement.

4. Any person assenting to the principles and objects of this Society may become a member, by signing the constitution.

5. The officers of this Society shall be a President, two Vice Presidents, and Secretary, who shall serve as Treasurer.

6. The annual meeting of this Society shall be held on the 3d Tuesday in July, at which time the officers of the Society shall be chosen by ballot.

7. The President shall call a meeting of the Society at the request of five of its members.

8. This constitution may be amended or altered at any regular meeting of the Society.

Officers of the Society were chosen as follows:

George Read, President.

George Spencer, 1st Vice President.

Alpheus Starkey, 2d do.

Joseph H. Mather, Sec'y & Treasurer.

Voted, that a copy of the preamble and constitution of this Society, with its officers, be forwarded to the Agent of the American Anti-Slavery Society, with a request to become auxiliary to the same. Likewise a copy to the Christian Secretary, and Connecticut Observer, at Hartford.

Attest,

JOSEPH H. MATHER, Sec'y.

From the N. Y. Baptist Register.

Extracts of a letter from Br. C. Bennett to his brother at Utica.

MAULMEIN, January 3, 1835.

*My ever Dear Brother:* I have only time to scratch you a few lines, as Br. Hancock leaves sooner than we had expected, and I have been so busy since the arrival of our dear friends that I have not had time to write to any one, and I rarely ever find time to do more than answer the letters of friends who write to me, and this I feel in duty bound to do; so that if any one ever complains of my not writing to them, just tell them that I have no letter of theirs to answer. I do not mean to keep my correspondents long in my debt.

We feel very thankful to the Father of all our mercies, for the kindness of our friends in Utica in sending us the articles designed for us in the box from your city.—Thank you for the books you sent; and thank Mr. Harrington for the Directories; I was very happy to get them. Also remember me to Mr. Williams, who sent me the Sacra, and Spiritual Songs; they were very acceptable; for you must know that at our evening native worship, we are in the habit of singing in English and Burmese both, one before and the other after prayers. \*

I should be glad to visit you, but probably never shall. I have given myself to God, and his cause in Barnabas, and I do not wish to take myself back. Do all the good you can, my brother, in the cause of Christ, and lay up much treasure on high. O that we were more faithful to our dear Redeemer! that our love to him was more ardent! and that on wings of faith we could soar away far above all these poor, worldly, fleshly substances, which so often engross too much of our attention! Do we realize, my dear brother, that worms will soon be rioting on our dead bodies, and our spirits, glorified, before the throne of the great I AM? It will soon be so, whether we feel it or not; and therefore let us try to make it our daily business to be in readiness for a flight to joy on high. When I look around and see the ravage sin has made, and the monuments it has reared, I see a great work for the Christian to perform; and I would be engaged in demolishing, as far as in my power, the works of the adversary.

I wish I could know the changes which had taken place in the Broad street church, who have been added that I formerly knew, and who have gone to their final rest. \* \* \* I feel for the welfare of the church of which I still am a member, though a poor representative in a heathen land. How do the Sabbath school, Bible class, and Juvenile society prosper? I have a Sunday school: will not some of your children correspond with us? May we not thus each other some good.

It does me good to hear what the Lord is doing in our dear native land, and I ardently desire to see the same out pouring of the Spirit here. O when shall we see this city moved by the Holy Spirit! Pray for us, and for the whole Zion of God.

Your affectionate brother,

C. BENNETT.

NEW-YORK UNIVERSITY.

The annual commencement of this young, but flourishing Institution was held on the 16th ult. in St. George's church, Beekman-street, commencing at 10 o'clock. The house was crowded to overflowing.—The exercises were opened with the reading of the Scriptures and prayer by the Chancellor, Rev. Dr. Matthews, after which the candidates for the Bachelor's degree, (except two, who were excused,) delivered orations.

Excellent music by a band, was interspersed between the orations, at suitable intervals. The performances of the young gentlemen were considered highly creditable to them, and to the Institution of which they were members. It was gratifying to observe, in nearly or quite all the orations, expressions of moral and religious sentiment, very unlike to what might have been expected if the fears of some at the outset of the Institution had been realized. Immediately before the Valedictory address, the degree of A. B. was conferred in course of fourteen individuals.—The honorary degree of A. M. upon Albert F. Blodsoe, Assistant Professor of Math. in Kenyon College, Ohio, and John W. Rand, Esq. of this city.

The exercises were concluded with prayer by the Chancellor, and the Christian Doxology. The whole number of students in the University, including the graduates, is about 270. The splendid edifice erected for their accommodation, and that of the Faculty, on Washington square, will be finished, we understand, in the month of October. It is one of the largest and handsomest buildings in the city.

for the Secretary,  
"for I am meek and lowly."

Math. ii. 29.

to be plain, unambiguous language, it hardly seems susceptible of apprehension. This precept for the benefit of his disciples, that surrounded him, excluded all who have ears to hear, appropriate to the circumstance of the cordial regard and esteem of every professed follower. A host of reasons why, professed Christians exhortation of our Saviour, gives the practical benefits knowledge of Christ and his design these reasons is not my have introduced this subject those of making a few plain, and to learn of him because he meek and lowly?" There are some, (may I Christian community, who have a teachable spirit, and character and circumstances meekness seem quite consistent. But with all who are nominally Christ. The eager efforts to be, if not literally—the greatest,—how shall we might be led to conclude from such Christians, that there was necessity not merely to "spread the word" to render it respectable, and all events, to be very careful that shall expose them to be wise and prudent. Pride is altogether incompatible with our article, and they are the most potent enemies. Yet how honored to abide where meekness only dwelt. A desire to be, and an unhallowed ambition of popular applause, ruling principle in many individuals, may be thought most active. Is a church to be converted? Is a church to be formed for to lead the exercises performances. Great preparations, that all things may be done and in order, but in the most and fashionable style. And it is simply to secure the cooperation of worldly men.

Worship to be erected? Convenient it should be, if possible, sufficient. If the means can be elegant, splendid, magnificient, any who resort to it do not services, they may be delighted by the workmanship, or dazzy decorations. And the must be eloquent and attractive competent to present his literary dress—to adorn them of rhetoric, and embellishments of fancy. The wandering back by a silken chord—and truth is presented in view of the within a gilded scabbard. subject must be kept in the he should be deemed imprudent vices must not be too pointed the preacher should be sus personal allusions. In short, be subservient to his popular-anthropomorphic effort to be made—proposed? Why there must be called to discuss the subject a few popular men must be put into this discussion, although they shall all be upon one there must be a great account great meeting, from which at there was a deep interest subject, and that all the resources, ingeniously, &c. And if a subdue to prosecute this enterprise, aided by some of the opulent, but in their abundance, and must be canonized, so far as can do it. I am not prepared such a course may be justified, that it appears too much like vices and customs of the world, turned to the world."

that Head of the Church, was prone to the multitude—and efforts to render himself or his reputation on the contrary, he presented such a plain, personal manner the enmity and hatred of the Jewish nation. And under his spirit of opposition, they were, and finally crucified him, 'learnt of him,' and followers were persecuted, calumniated and some of them crucified.—

giving popular favor necessary they never made a single effort. And in fact, every effort they engrave the gospel, seemed to fury the rage of the opposite now—if the world frowns, but public opinion cannot be an enterprize, it is abandoned. The conduct of many modern ears of the world. What is it? Proud and independent, born of me." What is his and lowly?"

will we serve? God or Baal? Now, the commands of Christ, the world?

V. W.

Rev. J. L. Burrows was ordained at Poughkeepsie, N. Y., July

white men. The massacre was to have commenced on the fourth of July. Their plans were well laid, and, no doubt but that thousands of the whites would have been murdered, had we not been saved, only a week before the time, by a faithful negro man who was in all the secrets, and was to have been high in command, and who revealed to his master the whole plan, and to convince him of its reality, placed his master in a position where, from his place of concealment, he could overhear one of their night meetings, at which the whole scheme was discussed.

"A great many negroes were, in consequence taken up in Madison county, from whom the committee found out who the white leaders were. About ten negroes and five or six white men have been hung without any form of law or trial, except an examination before the examining committee. They are still going on in Madison county, from whom the committee found out who the white leaders were. About ten negroes and five or six white men have been hung without any form of law or trial, except an examination before the examining committee. They are still going on in Madison county, from whom the committee found out who the white leaders were. About ten negroes and five or six white men have been hung without any form of law or trial, except an examination before the examining committee. They are still going on in Madison county, from whom the committee found out who the white leaders were. 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## POETRY.

THE SILK WORM'S WILL.

BY MISS H. V. GOULD.

On a plain rush hurdle a silk worm lay,  
When a proud young princess came that way;  
The haughty child of a human king  
Threw a sidelong glance at the humble thing,  
That took with a silent gratitude  
From the mulberry-leaf her simple food—  
And shrank, half scorn and half disgust,  
Away from her sister child of dust;  
Declaring she never yet could see  
Why a reptile form like this should be,  
And that she was not made with nerves so firm,  
As calmly to stand by a "crawling worm."  
With mute forbearance the silk worm took  
The taunting words and the spurning look;  
Alike a stranger to self and pride,  
She'd no disquiet from aught beside,  
And lived of a meekness and peace possess'd,  
Which these debar from the human breast.  
She only wished, for the harsh abuse,  
To find some way to become of use  
To the haughty daughter of lordly man,  
And thus did she lay a noble plan,  
To teach her wisdom, and make it plain  
That the humble worm was not made in vain;  
A plan so generous, deep and high,  
That to carry it out she must even die!  
"No more," said she, "will I drink or eat!  
I'll spin and weave me a winding sheet,  
To wrap me up from the sun's clear light,  
And hide my form from her wounded sight.  
In secret then till my end draws nigh,  
I'll toil for her; and when I die,  
I'll leave behind, as a farewell boon,  
To the proud young princess, my whole cocoon,  
To be reeled and wove to a shining lace,  
And hung in a veil over her scornful face!  
And when she can calmly draw her breath  
Through the very threads that have caused my death,  
When she finds, at length, she has nerves so firm  
As to wear the shroud of a crawling worm,  
May she bear in mind, that she walks with pride  
In the winding-sheet where the silk worm died."

From a Correspondent of the N. Y. Observer.  
A VISIT TO FORT GRATIOT.

Fort Gratiot, St. Clair, July 6, 1835.

Messrs. Editors,—

Friday, the 3d inst. I took passage in the steamer Gen. Gratiot, which is one of the three boats, regularly and daily (Sundays excepted) plying between Detroit and the Fort, and touching at the intermediate landings. By the politeness of Capt. Clark, and in conformity with the general usage in these western waters, my passage, (being a minister of the gospel,) was without charge. The people of the West are ready, by every act of kindness and generosity, to welcome to their borders the teachers of evangelical religion. Would to God that my esteemed brethren of the East, who may be hovering around to light on some settlement along the Hudson or the Connecticut, would take a lofier flight, and perch by the rivers St. Joseph, St. Clair, or Illinois. The blessing of God can hardly be expected to rest upon the eastern churches, while such swarming myriads of our countrymen in the new settlements, are left to perish for "lack of vision." Nor should we wait till the young men under the education societies, are ripe for action. In this glorious war let experienced soldiers, who have long worn the harness, lead the way. Let many ministers in New England, and in N. York, follow the footsteps of Beecher, Aiken, and Cleveland. There must be a revolution, more actual developments of self denial, taking up the cross, publishing the gospel to every creature throughout our wide country, as her forests melt away before industry of emigrating thousands; and new created villages, and cities, and States, (I had almost said empires) are annually "turned" through the influence of laborious, persevering, successful enterprise, "as a seal to the sun."

At Fort Gratiot, I was cordially received by Lieut. Eaton and his worthy lady. To a traveller, to a stranger among strangers, Christian communion, such as I am privileged to participate, under this hospitable roof, in the garrison, is emphatically, "as rivers of water in a dry place." "Ye shall remember the stranger," said God to the Israelites, "for ye yourselves were strangers in the land of Egypt." "Forget not to entertain strangers." O, the kindness of our heavenly Father! Surely he careth for us—he knows our frame, and has made provision for sustaining and gladdening our sympathies when remote from home: home—on earth the fountain head of our affections and our joys! As a cup of cold water from that fountain, is Christian hospitality.

I have taken the refreshing draught on the shores of the Ogeechee, in the valleys of the Roanoke and Cuyahoga, and on the borders of Lake Huron: by land and by sea; in the mansion of the rich, and in the cottage of the poor; in the times of my prosperity, and in the times of my adversity, in health and in sickness.—When every other cup has lost its relish, this still is sweet and exhilarating to the receiver; and more so to the giver, for it is more blessed to give than to receive.

A few months since, there was a cheering revival of religion among the soldiers at the fort, and a considerable number became the hopeful subjects of divine grace. Not only Lieut. Eaton, but some of the other officers are professing Christians. It is certainly a cause for gratitude to God, that nearly one in seven of the officers of the American army, (in all numbering about eight hundred,) are men of piety, owing, perhaps, in part, to the commendable course pursued by the Secretary of War in excluding ardent spirits from the daily rations. Temperance prevails extensively at Fort Gratiot. There has been, for a considerable time, a weekly distribution of tracts at the garrison; the effort it is believed, will be ex-

tended, at least monthly, to the village of Black River, which is distant about one mile below the Fort, on the river St. Clair. In the destination of a stated ministry, Tracts are found to be of inestimable value.

On Sabbath morning, I crossed to the Canada shore, where is a Wesleyan Missionary station, under the care of the Rev. Mr. Evans.—During the year, there has been a special effusion of the Holy Spirit among the Indians. Between 70 and 80 have already received baptism, and from fifteen to twenty more are candidates, all hopeful converts. The preceding evening, I had visited the encampment of a horde of aborigines from the western shores of Lake Huron, on their return from Fort Malden, where they had been to receive their annual presents from the British Government; kettles, muskets, clothing, provisions, &c.—What a contrast between these and the Christian Indians at St. Clair! I was forcibly reminded of a remark by Dr. Cox, in his inaugural address at Auburn, (which I had the pleasure to hear,) *there is no duty about religion.*—The converted Indians are, to a considerable extent, what the Doctor would have Theological Students to be, neat and cleanly in their dress and persons. The religious services were interesting and deeply affecting. What hath God wrought!

"Nations and tribes of savage name,  
Put on the nature of the lamb."

I could wish that every Christian,—nay, that every man who doubts whether missionary efforts are "accomplishing much among Pagans," could hear the song of praise, and the fervent prayers of these Chippewas. It was good to be there, and long will it be before the impression then made will be effaced from my mind. Verily, the wilderness is assuming the "freshness and verdure of Eden's bloom." A delegation of Indians from a distant tribe has recently visited this station, requesting instruction into the way of salvation.

Who would be a *controvertist?* How much better, how much more grateful to the ear of God and of man, are hymns of praise in the Indian tongue, than bitter words and hard speeches in English.

I only add, that the appeal of the New York City Tract Society, in their late circular, has been promptly responded to by the citizens of Detroit, Cleveland, and Buffalo; In each of these places, a general agent is to be sustained, as in the wards of N. York. New distributors, as far as necessary, are enlisted. The enterprise recognized in that circular, cannot be too vigorously pursued. The eternal destiny of thousands of our fellow citizens may be—doubtless, is, involved in the faithfulness of Christians in their personal visits and personal labors for individuals. What disciple of Christ will stand and look on an idle spectator, when so many souls are perishing!

Yours, S. W.

## INTERESTING NARRATIVE.

The Captain of one of the vessels formerly employed as a regular trader between New-York and Liverpool, in a recent conversation, after recounting with great feeling the dealings of God with him for a number of years past, furnished us with the peculiar circumstances of his conversion, in which we see much to admire, and call into exercise the highest love and veneration to God. The pious fidelity of the Scottish peasantry is here delightfully illustrated, and furnishes us with a noble example of the efficacy of fervent prayer. The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm—and although death and destruction stood before him, yet he felt unmoved, and fearless of the worst, for his heart was as hard as the rocks that he was fast approaching. The vessel, after sustaining much damage, was driven upon a reef of rocks on the northern coast of Scotland:—himself, and most of his crew reached the shore in a boat—he saved his papers and some clothes. It was in the afternoon of the day; the coast was rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house; he entered, and related his misfortune and situation. The kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced by the kind attention of these friends, and their intelligent conversation to sit and converse the evening away. After a plain but welcome repast, preparations were made for all hands to retire to rest—when, on a signal given, the domestics entered the room. The worthy farmer, turning to me, said, "captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around—read to them a chapter from the Old and New Testament, and bow our knees in prayer to God; you, in the providence of God, being our humate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the captain, "I answered that I would wait during the religious duties he engaged in; but I candidly confessed that I never troubled my head about these matters." He looked at me when saying this and sighing: something within me felt that sigh. The good man read from the scriptures, and on closing the book, the whole of the establishment bowed down upon their knees but myself, I had some conflict within me whether I should kneel or keep my seat; however, I followed the example before me, and knelt down. The farmer began in the most solemn and fervent manner, to return thanks to the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.; this I considered very well. After particularizing his family, he, in the most affectionate manner and language, offered up his supplications for the poor mariner who had sought shelter under his

roof. Having from previous conversation, discovered I was a poor, dark, and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees, I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger; or by what means he became acquainted with my sinful habits of life.

I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thoughts which harassed my spirits. I walked fore and aft. The consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind. I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table; my spirits being greatly agitated, I opened the book, with a view of reading to compose myself to sleep—it was a Bible! On reading, I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." These words were the singular expressions the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigue of my body, until my light expired; I then threw myself on the bed, and for the first time in my life heaved a penitential sigh. The Lord was pleased by his Spirit to show me that I was a great sinner. I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left this hospitable and Christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry, "Abba, Father." "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By grace we are saved."—*Sailor's Mag.*

At night, these two orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father—to him whose ears are open to the prayers of the poor and destitute, and to him who has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." The next morning, these refreshed little wanderers arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may he who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

friend so much as my Bible." "Why, what has your Bible done for you?" said he. He answered—"When I was a little boy about seven years of age, I became a Sunday scholar in London; through the kind attention of my master, I soon learned to read my Bible—this Bible, young as I was, showed me that I was a sinner, and a great one, too; it also pointed me to a Saviour; and I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world."

To try him still farther, six shillings was then offered him for the bible. "No," said he, "it has been my support all the way from London. Hungry and weary, often have I sat down by the way-side to read my bible, and have found refreshment from it." Thus did he experience the consolation of the Psalmist, when he said, "thy comforts had refreshed his soul." He was then asked, "What will you do when you get to Liverpool, should your uncle refuse to take you in?" The reply may excite a blush in many christians. "The bible tells me," said he, "when my father and mother forsake me, then the Lord will take me up." The man could go no farther; for tears choked his utterance, and they both wept together. They had in their pockets, tickets, as rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment.

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## NOBLE EXAMPLE.

We had the pleasure of attending a most interesting examination of a colored infant school a few days since, at the Musical Fund Hall.—Seldom have we witnessed a more lovely or instructive scene, and never were we so delightedly impressed with the beauty and sublimity of Christian charity.

Here were 100 children collected from the courts and alleys of a degraded and much neglected portion of our city—neatly clad, with smiling faces and orderly demeanor, answering with the greatest care and accuracy questions in science, History, and Religion, and exhibiting, in their whole deportment, a singular specimen of early intellectual development and moral training.

And this was all the fruit of one man's beneficence! a single individual originated and has supported this school for four years and a half, having committed its management to a board of ladies, who generously superintend and conduct its operations; he regularly discharges the bills of expenses as they are presented to him quarterly—with the true gospel humility, he conceals his name from the public, and contemplates in secret the benign results of his heaven directed charity.—*Phil. Colonization Herald.*

The following remarks, comprising a graphic representation of the spirit of *four age*, are found in the *Churchman*, and are from a publication concerning the infamous Matthias and his impostures.

Undoubtedly the great error of the times under which we live, and especially in our own country, is a tendency to ultraism, not only in regard to the concerns of religion, but likewise in regard to most, if not all the great principles and objects which are now engrossing the attention of man. We are running into extremes upon almost every thing we undertake. In politics we are in danger of carrying the principles of liberty to licentiousness; in matters of philanthropy, instead of that quiet and modest principle of action which would shrink from allowing the right hand to know what the left is doing, we have too much of parade and ostentation—too much blowing of trumpets; in morals, whenever hobby is started, we are eager in outvying each other even beyond the requirements of the moral law itself; and in the impetuosity of this excess of zeal, we grieve to say, the sacred cause of temperance bids fair to be arrested in its progress, if not ruined, by the indiscretion and fanaticism of its veracity.

The circumstance was introduced in the following words:—About three weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the younger eleven, called at the lodging house for vagrants, in this town, for a night's lodgings; the keeper of the house (very properly) took them to the vagrant's office to be examined; and if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving the orphans, in a wide world without home and without friends. Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection.

Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered, and carefully preserved, a *Bible*. The keeper of the lodging-house, addressing the little boy, said, "you have neither money nor meat, will you sell me this *Bible*? I will give you five shillings for it." No: exclaimed he, (the tears rolling down his youthful cheeks,) I'll starve first. He then said, "there are plenty of books to be bought besides this; why do you love this *Bible* so much?" He replied, "no book has stood my

ing against the indulgence of this ultra, self-righteous, and fanatical spirit; this seeking out of human inventions in matters of such high concernment as those of the salvation of men. How much wiser, safer, and better, than the running after every new thing, and the following of so many blind guides, would it be for Christian professors to obey the injunction of God himself: *Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*

## SABBATH SCHOOL TREASURY.

THIS Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. The Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number. It is particularly desirable that those who wish to do so, will communicate with the Treasury.

All communications relating to the editorial concerns of this work, should be addressed to T. H. Purkit, Secretary of the Massachusetts Sabbath School Union, No. 47, Cornhill, Boston.

CANFIELD & ROBINS, Booksellers, Main-st., Hartford, are Agents for the State of Connecticut, to whom remittances of money, or orders for the work may be addressed.

July 15.

## PROTECTION INSURANCE COMPANY

*Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Frontstreet.*

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE AND MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

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## Baptist Tract Depository.

THE subscribers have been appointed the agents of the Baptist General Tract Depository for the Connecticut, and have taken measures that will secure a constant supply of all the Tracts published by the Society. The public will be furnished with Tracts, on application at the Bookstore of the subscribers, directly west of the state-house, Main-street, Hartford.

CANFIELD & ROBINS.

Also, constantly for sale as above,

Lincoln's Questions, for Sabbath Schools and Bible Classes; American S. S. Union Questions; and Malcom's Bible Dictionary—together with a large assortment of Books suitable for S. S. Libraries.

Among the publications connected with the Tract Depository, are—Letters of David and John, containing animadversions upon the Lectures of Dr. Woods on Infant Baptism; Vindication of the Baptists from the charge of bigotry in refusing Communion at the Lord's Table to those whom they esteem unbaptized. By Abraham Booth, D. D. Terms of Communion, by S. H. Cone. Scripture Manual of Baptism, by Rev. Samuel Wilson. Pengilly's Scripture Guide to Baptism. Peter & Benjamin. Reflections against the Baptists refuted, by Daniel Sharp, D. D. Practical uses of Baptism.

THE subscribers have been appointed agents for the NEW YORK MIRROR, and will receive subscriptions at their Bookstore, directly west of the State House, Main-street.

CANFIELD & ROBINS.

## NEW SCHOOL.

MR. ELIJAH KNOX has opened a School in the commodious room directly over the store of Porter, Lord & Co., two doors east of the Post Office. The experience and attention of Mr. Knox will ensure faithfulness and ability in the education of children to all who may favor him with their patronage.